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Mr. *Marlow's* Appendix.

Wherein his *Arguments* to prove that Singing of *Psalms, Hymns, and Spiritual Songs*, was performed in the Primitive Church by a Special or an Extraordinary Gift, and therefore not to be practised in these Days,

Are Examined, and clearly Detected.

Also some Reflections on what he speaks on the word *ὕμνος*, *Hymnos*: And on his undue Quotations of divers Learned Men. By a Learned Hand.

Psal. 119. 141. *I am small and despised: yet do not I forget thy Precepts.*

1 Cor. 14. 22. *Wherefore Tongues are for a Sign, not to them that believe, but to them that believe not: but Propheying serveth not for them that believe not, but for them that believe.*

By *B. K E A C H.*

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*To all the Saints and Churches
of Jesus Christ, Christian
Salutation.*

Honoured, and Beloved;

IT grieves me I have further occasion to trouble you after this manner : I know not what should move Mr. *Marlow* to write his *Appendix*, just at a time when he was told I was writing an Answer to his first Discourse : he might have had a little Patience, and have staid till my Treatise was published, whereby he might the better have perceived, whether what he wrote the last Year would abide the Test or Trial of God's Word or not : This is therefore his second Attempt in publick against God's holy Ordinance of singing of Psalms, Hymns, &c. before any body appeared visibly to oppose, or put a stop to his undue Proceedings. For what Call he had to begin this Controversy at such an unseasonable time, I know not ; but since he has done it, certainly none can see any just cause to blame me for standing

up in the Defence of that Truth of Jesus Christ, which I am so well satisfied about, and established in, and that too as it is practised by the Church, to whom I am related as an unworthy Member, and above twenty Baptized Congregations besides in this Nation. Tho before I went about it, I offered my Brethren (him or any other) a sober and friendly Conference in the Spirit of Meekness, which I could not obtain, tho I did not give such a publick Challenge as my Brother intimates in that strange Epistle he hath wrote to me ; but upon the coming forth of his Book, I was troubled, and would have had it been discoursed in the General Assembly, but that was not consented to ; and then I told my honoured and Reverend Brethren my purpose was to give an Answer to his Book, but did not enter upon it till I was urged by several, and particularly by Mr. *Marlow* himself, before divers Witnesses, in such kind of words as these, *i. e. Answer me like a Man.* Whether he is answered like a Man, or but like a Child, is left to your Consideration, 'tis done according to that Light and Ability God hath been pleased to bestow upon me.

But if he, or any of his Helpers, do see cause to reply, they must answer such Persons who have wrote upon this Truth, like Men, and Men too of great Parts, Learning and Piety, or let them not trouble me nor the World any more. As touching his Epistle to the Churches, I shall take but little notice of it, nor of that he hath writ to my self,

sith

to the Baptized Churches. 5

sith in my Judgment, neither of them signify much; you are Men of greater Wisdom than to be frightned out of an Ordinance, or deterred from seeking after the Knowledge of it, with these scurrilous Names of *Error, Apostacy, Human Tradition, prelimited Forms, mischievous Error, Carnal Forms, Carnal Worship, &c.* These are hard Words, and do not bespeak a trembling Heart, nor a humble Spirit, and better becomes a Man that preterds to Infalibility. But what some Men want of sound Arguments, they think to make up by hard Words and Confidence; but this will never do with you. How hath our Practice of baptizing Believers, &c. been branded with the reproachful Name of Error? and 'tis very observable how some Men of far greater Parts and Ability than my Brothers or mine, either have cried out against the Reign of Christ, Conversion of the Gentiles, and calling of the Jews, as a gross Error, as witness Mr. *Richard Baxter* particularly of late. 'Tis Arguments I know you look for, and if you find those of Mr. *Marlow's* to prevail against what I have said, do not regard what I have wrote in the least; for I would have your *Faith* (as the Apostle speaks) *to stand in the Power of God, and not in the Wisdom of Men.* The smallness of the Number of our Churches who are in the Practice of this Ordinance, I also know will signify nothing with you, provided it be proved to be a Truth of Jesus Christ: What tho there was not one of our Churches that had Light in it,

it would certainly the more concern them to enquire after it. And tho he hath so courfly saluted me, &c. yet I am not concerned at it further, than to bewail his Confidence and Ignorance, to say no worse, I know no Men in any Age, who appeared first to vindicate a Truth, which others call an Error, but have met with the same Usage I meet withal from our Brother; who, I hope, is a good Man, and means well, yet is he strangely beclouded. As I have been a Preacher up of Spiritual Worship (as he says) and that too more than thirty Years (tho a poor and unworthy one;) so through the Grace of God, I hope shall continue to do unto the end of my days; and 'tis only Spiritual Worship, you may perceive, I plead for, in contending for singing of Psalms, Hymns, and Spiritual Songs, none of which three can be without their special and particular form. But must they needs be therefore carnal and humane Forms which appertain unto them? I see 'tis time to stand up for the Form of Ordinances, for the Form of Doctrine, and for the Form of sound Words; for if we must part with singing of Psalms, Hymns, &c. from his pretended Arguments about Forms, all external Ordinances must go as well as that of Singing: In a word, we must give up our whole visible Profession, and wait for those extraordinary Gifts of the Spirit that were in the Primitive Time, if we must not sing till we have that extraordinary Gift to do it, which some had in the Apostles Days, and the like

to the Baptized Churches. 7

like in discharge of every Gospel-Ordinance, which were to abide in the Church to the end of the World.

He may as well therefore say, I do but counterfeit that excellent Gift in Preaching (when I preach) which was in the Primitive Gospel-Church, as thus to charge me in the case of our singing by the ordinary Gifts of the Spirit: Read his Epistle to me, *Append. p. 15.*

It seems to me as if my Brother does not understand the nature of Moral Duties, or natural Worship, but mistakes, and thinks natural or moral Worship must needs be carnal, tho we never plead for the performance of any Duties that are moral naturally in themselves, without the help and assistance of God's Spirit, and the Graces thereof in our Hearts. Is it not part of natural Religion and Worship, to fear God, to love God, and trust in God, and that too with all our Hearts, and with all our Souls, and with all our Strength, and love our Neighbours as our selves? &c. These Duties appertain to natural Religion; yet without the divine Help and Influences of the Spirit, we can do none of them in a right manner; no more, say I, can we pray, nor sing the Praises of God, which are Duties comprehended in our fearing, honouring, worshipping, and loving of him. And whereas Mr. *Marlow* reflects on me, as if I singled out my self more than others in *London*, in pushing on this practice of Singing. I must tell him, I have abundance of Peace in my Spirit in what I have done therein: And if our People (I

mean, the Church to whom I belong) are one of the first Churches of our Perswasion in this City, found in the practice of this Sacred Ordinance, I am satisfied it will be to their great Honour, (and not to their Reproach) and that not only in succeeding Ages, but also in the Day of Jesus Christ.

But, blessed be God, the greatest number of our worthy *London-Elders* are as well satisfied in this Truth as my self, and many of their People too, and will generally, I doubt not, in a little time get into the practice of it. Our Reverend Brother *Knowllys* 'tis known is clear in it, and has practised it for some Years, though at present 'tis not used in his Congregation. He told me lately, he is about to write in Vindication thereof, which he intends to publish in a short time, if the Lord please to spare his Life.

And whereas Mr. *Marlow* affirms, as if I had brought Singing into our Congregation, to the grief and trouble of many of our Members; it is false, for 'tis known the Church hath been in this practice near twenty Years after Breaking of Bread, and near 14 Years on Thanksgiving-days in a mixt Congregation. And what was done of late in bringing it in after Sermon on the Lord's Days, was done by a regular Act of the Church in a solemn manner: And though some of our worthy Brethren and Sisters are at present somewhat dissatisfied with it, yet I doubt not but will in a little time see their Mistakes, if such busy Men as he do

not

to the Baptized Churches. 9

not in an undue manner blow up Coals of Contention amongst us.

Can any sober Christian think he hath done well to publish the Private Affairs of a Particular Church to the whole World? It seems to some as if he has hopes there will be a Breach in the Church, upon the Account of our Singing the Praises of God; but I hope he will find our worthy Brethren understand themselves better than to go about to impose on the Church or Consciences of their Brethren, or to strive to pull down that which the Church and themselves too, have been a building for so many Years. Can there be a Man so left of God as to countenance any Persons to make a Schism in a Congregation, because they cannot forgo a Duty they have so long been satished in the practice of, and so the whole Body to submit to the Sentiments of a few Persons, as if they had Power over our Faith? We do not say our dissatisfied Brethren shall sing with us, or we will have no fellowship with them; no, God forbid we should impose on their Consciences. We do not look upon Singing, &c. an Essential of Communion; 'tis not for the being, but for the comfort and well-being of a Church. We have told our Brethren (since we sing not till after our last Prayer) if they cannot sing with us, nay, nor stay with the Church whilst we do sing, they may go forth, and we will not be offended.

Should any countenance, through a hot and
unaccountable

unaccountable zeal, such a Schism, it would make strange Confusion in our Churches. And since he thus publickly hints at this private Case amongst us, I had I thought a clear Call to open the matter plainly as it is, to clear my self and the Church, to all who may read his Epistle and this my Answer, for we have done nothing we have the least cause to be ashamed of, or unable to justify in the sight of God or Man.

I shall add one word to the consideration of the Brethren of our Church, I doubt not but they will consider it.

1. If they look upon us as equal in Knowledge and Uprightness towards God with themselves, they may see we have the same ground to be offended with them in diminishing from God's Word, as they may be with us, for adding (as possibly they think) to God's Word.

2. And let them consider 'tis a horrid Evil to break the Bond of Spiritual Union, and unawares to wound the Body of Christ.

Whose Work is it thus to do, but the Devil's? and what a reproach doth it bring upon the Truth? and how grievous is it to all truly Godly Ones, and grateful to the Enemies of our Sacred Profession? Besides, upon such a trifle, can it be so hainous a Crime to be found often in that Duty, which they with us have so often and long been in the practice of, and in a mixt Assembly too, many and many times? Besides, brought in by almost an unanimous Agreement in a solemn Church-Meeting, there
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to the Baptized Churches. II

being not, above five or six that shewed any publick dissent, nor they neither signifying any such dissatisfaction, *i. e.* that if we sang at such Times, they could not bear it; nor do I hear they do desire us now to decline the said practice. Love will cover a greater Fault than this, for they may see cause to believe 'tis not Self-Interest, but the Glory of God we wholly aim at. But to return.

The truth is, I wonder any should be taken with his Book, for I never saw any thing come out in Print upon any controvertible Truth, that has less of Argument in it, or more of Confidence. And 'tis not my Thoughts alone, nor more destructive Mediums made use of to the whole of the external Parts of Religion. Nay, one told me very lately, that one of our dissatisfied Members intimated to him, as if our Bible was not truly or rightly translated; and it seems to rise from what Mr. *Marlow* hath asserted in his Book about the word *Hymnos*. I fear'd that would be the Effect of his Attempt, if any Body regarded what he hath said upon that account.

But, pray, what Call has he to rebuke me, after this publick manner, especially before the whole World? If I had done any thing amiss in his Judgment in that Matter, I could wish he had had more Wisdom and Prudence, or else left the Controversy to some more discreet and abler Pen.

I cannot forget the two Brethren that opposed

posed Singing the Praises of God, and would not comply with the Church, (though they did not separate themselves from the Church) when first the practice of it was received amongst us near twenty Years ago. One of them soon after brought a great Reproach upon Religion by immoral Actions, and came to nothing; and the other sometime after turned *Quaker*, and to my Face denied the Resurrection of his Body, &c.

As to that way Mr. *Marlow* speaks of praising of God in Prayer, without singing of Praises, as being more suitable (as he thinks) to the ordinary Gifts of the Spirit. I must tell him, God's Word is our Rule; and since God doth require his People to celebrate his Praises by singing *Psalms, Hymns, &c.* doubtless that suits as well with the ordinary Gifts of the Spirit, as such Gifts suit with Prayer, Preaching, &c. And I fear one day he will not be found able to give any good account of himself in his bold Attempt, in seeking to rob God of his glorious Praise by singing to him, as he hath enjoined us to do; nor do I fear, but through the Help and Authority of God's Word, I shall, in the Day of Christ, stand with Joy and Confidence before him, upon this respect, when possibly he may be ashamed, if he has not sincere Repentence for what he has done.

Is it not a false Assertion for him to say as he doth, (in his Epistle to me) That as to our way of Vocal Singing together, there is neither Command nor Example for it, either in the

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to the Baptized Churches. 13

the Old or New Testament? I shall leave it to the Consideration of all wise and sober Men. Certainly all will conclude the Man is strangely left of God, especially considering he builds his main Confidence from a remote and indirect signification of a Greek Word, and yet, as I am told, understands not that Language neither.

My Portion is, I perceive, to undergo hard Censures from Men; but 'tis no more than my Blessed Master met with; and what am I that I should complain? *One said, He was a good Man: but others said, Nay, but he hath a Devil, and deceiveth the People.* John 7. 12, 20.

The Lord increase Love among all the Saints, and a bearing and forbearing, a gentle and Christian Spirit. We all know but in part. And O that the Lord would be pleased to deliver Men, who profess the Gospel, from that horrid Sin of backbiting of their Neighbours, and from that bitter and unaccountable Spirit of Prejudice that seems to be gotten into the Hearts of some; from whence they seem to tear the Names of their Brethren to pieces through undue Offences. These things are matter of Lamentation, and I fear the forerunner of a dismal Hour that is coming upon us. Cannot Christians have the Liberty of their Consciences from their Brethren, to practise a Truth according to their Light, without being charged and censured after this manner, with Carnal Forms, and mischievous Error? &c. I shall not

not retain you longer, but desire you, whoever you are, impartially to read and well weigh my sober Reply to my Brother's Appendix: I am glad it came forth before all my Treatise was printed off, though it is true it makes the Price more than I intended.

There is a Reverend and Learned Friend, who meeting with Mr. *Marlow's Appendix*, finding him quoting learned Authors in an undue and unaccountable manner, to little purpose, (which because it might possibly amuse the Unlearned and more unwary Reader) he has, in love to this Sacred Truth, and to deliver the Souls of Men and Women from Mistakes, made some Reflections on what he has wrote on that account, at the close of this Reply. If the Lord please to bless what I and my Reverend Friend have said to the further clearing up the Truth, I shall not be troubled at my Pains nor Charge. I have been forc'd to repeat some things twice or thrice, by reason of his leading me in such an unusual Path. This is all at present,

From him who is your unworthy

Brother in the Gospel and

Service of Jesus Christ,

B. Keach.

AN ANSWER

TO Mr. Marlow's APPENDIX.

FIRST of all you tell us, *That to praise God, or praising of God, is not confined to Songs of Praise; but that there are other ways and manner of praising of him than such melodious Singing.*

Answer. We never yet asserted there was no other way or manner to praise God, than by singing of his Praise. Nor is there a Man who affirms any such thing that I know of; but it is one thing to own those other ways of praising of God, and another thing for you utterly to deny this way, or the way we use in singing his Praise.

But I must tell you, most Learned Men, nay, all that I have met with, do conclude, the Disciples, or those Children you speak of *Matth. 21. 16. Luke 19. 37.* did sing those *Hosanna's* to the Son of *David*, as I have shewed in the first Chapter of the foregoing Treatise.

I perceive you have now at last raised the Auxiliaries against this Blessed Truth of Jesus Christ. But as a worthy Brother hinted the other day, *Dr. Owen* is a press'd Man, and as forced in so, he doth you no service at all, as
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will appear by what follows ; but more especially by what my worthy Friend has wrote at the close of this our Answer.

The Doctor, from *Heb. 2. 12.* from the Greek word *Hymneso se*, "I will hymn thee," *i. e.* "I will praise thee; saith, (1.) what Christ will do, *viz.* He will sing Praise to God. (2.) Where he will do it, *i. e.* in the midst of the Congregation. The expression of both these (he saith) is accommodated unto the Declaration of God's Name, and praising of him in the Temple. The singing of Hymns of Praise unto God in the great Congregation, was then a principal part of his Worship, &c.

"2. The cheerfulness and alacrity of the Spirit of Christ in this Work, *he would do it with Joy and Singing.* These are the Doctor's words, as cited by you, *Appendix*, pag. 4. And thus did Christ sing with his Disciples, in that great Representative Church, as our *Annotators* call it.

Now what is this to your purpose? the Doctor tells you, that *Hymneso se* is Singing Praises to God: And how do you know but Christ might also often sing in the Temple, and in other great Congregations, though we do not read of it, since 'tis said, that *many other things did Jesus that are not written?* *Joh. 21. 25.*

1. Especially considering, since it was prophesied of him, that in the great Congregation he should sing God's Praise.

2. Because,

to Dr. Marlow's Appendix. 17

2. Because, as the Doctor observes, Singing in the Temple was one great part of God's Worship; from whence 'tis not likely our Saviour should neglect that part. Moreover, he positively affirms, Christ did, with chearfulness and joy, give Praise to God by Singing. 'Tis well known Dr. Owen owned no other Singing than what we do; he doth nowhere talk of the Essence of Singing in our Spirit, and so exclude vocal or proper Singing.

1. He acknowledges Singing, is Praising of God, so do we; and say, 'tis one of the highest ways of Praising him too.

2. He intimates there are other ways of praising of God, besides Singing his Praise; though it clearly holdeth forth that our Saviour would praise God that way, namely, by Singing. And you would do well to observe what our late Learned Annotators speak upon that of *Heb. 2. 12.* these are their words. "Christ and they are of one Father, (that is, the Saints are here called his Brethren) he by Nature, and they by Grace, and from one Humane Parent, *Luke 3. 23, 38.* and both of one Flesh; He solemnly sung and Praised his Father with them (say they) at his Supper, *Matth. 26. 30.* in that Representative Church, *Mark 14. 26.*

Yet we, as I said before, do readily grant, as the Doctor intimates, those other ways of Praising of God, and that Prayer, the *Word of Faith*, and the Fruits of Obedience, hath a

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tendency to the Praise of God : But if the Doctor, and some other Learned Men, should intimate, that that Greek word *Hymnos* should in a remote sence signify Praising of God without Singing : we ask, Whether any of them say those ways of Praises, without Singing, is the immediate, genuine, direct and primary signification of the word ?

All your Helpers will fail you here. There are other Greek words to express those other ways of Praise to God besides *Hymnos*. You are upon a dangerous Rock ; you make it your Business to trouble our People with the signification of the Greek word *Hymnos*, a *Hymn*, (though you understand not that Language) just after the same manner that the *Pedobaptists* do with the word *Baptizo* ; say they, it signifies *washing*, as well as *dipping*, which learned *Fisher* grants. But how ? Take his words, “ ’Tis (saith he) so taken improperly, indirectly, collaterally, by the by, “ or remotely, it so signifys, *viz.* a *washing* : “ But (saith he) the direct, immediate genuine and primary signification of the word “ *Baptizo*, is Immerlion, Dipping, or to dip, “ &c. You, it seems, take the same way to destroy the Ordinance of Singing God’s Praises, as they take to destroy the Ordinance of Baptism : But this will do your business no better than that will do theirs ; Dipping is Washing, but every Washing is not Dipping. Theirs is (as Mr. *Fisher* observes) an improper, remote, or indirect Baptism, that they in-

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fer from the improper Signification of the Greek word *Baptizo*, and so no true Baptism at all. So you, asserting from those Learned Men, that the Greek word *Hymnos* signifies a meer or common praising of God in Prayer: 'tis, say I, but an improper, indirect and remote sort of Singing of God's Praise, that the Word will admit of in that sense, and so no Singing at all.

If you discourse with learned Persons, they will tell you, that some Greek words do, in an improper or remote sense, bear several Significations; but the direct, genuine, and proper signification of the Word is Singing, or, they sung. And now do you not think you are greatly to blame to make such a stir upon a word you understand not, after the manner you have done, and thereby cause Doubts to arise in the Minds of poor weak Christians about the Translation of the Holy Bible, and render our Famous and Learned Translators unfaithful? But I hope our People will not regard or mind what you unadvisedly have wrote and said upon this Account. Have not the Translators, (who compared divers Greek Copies together,) been more faithful to give the proper, genuine and direct signification of the Word, they hymned, they sung an Hymn, than from the remote sense, they said Grace, or gave Thanks? We read he gave Thanks when he took the Bread, &c. the word there in the Greek is, he Hymned. I have often said, to sing to God in aright manner, is

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praising

praising of God, but all praising of God is not singing his Praises; therefore they that translate the word, *they praised God*, speak the Truth, but they do not speak all the Truth.

But if our Saviour and his Disciples did no more than in an ordinary manner give Thanks, as we do after Supper, our Translators do affirm a false thing, to say they sung an Hymn, as elsewhere I have more fully demonstrated; because Singing is more, and a different thing from saying of Grace, as you hint an old Dutch Translation reads it.

But not to muster up a multitude of learned Men, as I might do, who exactly agree with our Translators on that word, take (once again) what Dr. *Du-Veil* doth affirm, (who understood, as I am informed, all the Oriental Tongues) in his literal Explanation of the Acts of the Apostles, *Acts* 16. 25. (tho I quoted him before) citing *Ruff Presbyter* of *Aquila*, in the Title of the 72^d Psalm saith, "Hymns are Songs which contain the Praise of God: If it be Praise and not of God, it is not a Hymn; if it be Praise, and of God, if it be not sung, it is not an Hymn; it must therefore (saith he) that it may be an Hymn, have these three things [Praise] [and of God] [and a Song]: therefore *Paul* and *Silas*, saith the Doctor, sung Praises to God for the Honour put upon them, in that they suffered innocently for promoting the Glory of Christ. Many of the Learned Men you quote, say *Hymnos* is Praise, you need not say any

any more to that, we all own and grant it; but yet also say the proper and genuine Signification of it, is praising of God by Singing. Now this being so, you basely abuse the Translators, (*Append. p. 12.*) in saying, "Surely it must be granted that the word *ſung* and *ſing* in those four Scriptures were imprudent Additions to those sacred Texts. These are your words. 'Tis a shame a Man of your Learning should (to defend your own Fantasy) charge the faithful and renowned Translators after this sort. These things being so, What Authority have you to say our Saviour and his Disciples did not sing? or, what reason has any sober or Godly Christian to believe you, if you so boldly affirm it? Therefore I, upon good Authority, in opposition to what you say, *p. 12.* that therefore from the Signification of the word *Hymnos*, there is a good and sacred Foundation or Warrant for such vocal melodious singing at or after the Lord's Supper, seeing the word doth bear that as the direct and proper Signification of it.

And also we say that what Christ did was a Rule for us in that of Singing, as well as in taking the Bread and breaking it, and blessing it, and taking the Cup, &c. Must not we sing the Praises of Christ who have the Spirit but in measure, because Christ had the Spirit without measure?

And because the Primitive Gospel-Church had the extraordinary Gifts of the Spirit in Prayer, Preaching, and Singing also, must we not pray, preach, nor sing? if we must not do

one of them, we must do none of them; And therefore in opposition to what you say, *Pag. 13.* of your Appendix, If the Practice of Christ and the Primitive Church, doth not bind us to the Observation of one Ordinance, viz. that of Singing, it binds us to the Observation of none; 'tis time to look about us, for your manner of arguing, I do declare, (as 'twas intimated to me the other day by my Reverend Brother *Knowles*) tends to the overthrow of all Gospel-Ordinances whatsoever; therefore I warn all my Brethren to take heed how they hearken to you in this matter, as they tender the Glory of God, and the Establishment of all Gospel-Worship and Ordinances.

But to proceed: 'Tis an easy thing (for any wary Reader, who is not willing to be deceived) to perceive the Man hath a bad Cause in hand, and that he reasons not like a wise and enlightned understanding Christian.

Which doth fully appear, if we consider the false and preposterous Mediums or Ways he takes to make out what he pretends to prove.

1. For one while he seems to assert, that the Essence of Singing, which is (he says) in our Spirit, that will serve our turn in discharge of the Duty of singing forth God's Praises, without imploing our Tongues, or bodily Organs in it, which, as I have again and again said, doth as well exclude vocal Praying and Preaching, &c. as Singing. See *Pag. 8.* of his first Treatise.

2. Then

2. Then again at another time, because there are other ways to praise God besides singing of his Praises, we must not sing his Praises at all. *Appendix*, p. 4; 5.

3. At another time he seems to exclude all Singing out of the Bible, from an improper Signification of a Greek word, and strives to make it out 'twas only common Praises or Thanksgiving in Prayer. See the *Epistle* to me, and *Appendix*, p. 1; 2, 3, 4, 5.

And so quarrels with the Translators of the holy Bible, as if they wanted Skill in the Greek Tongue, or else Faithfulness in rendring the Word, *they sung an Hymn*, which he tells you they should have rendered, *they gave Thanks, or said Grace*. But further, to clear our Godly, Learned and Pious Translators of the Bible; let it be considered how carefully they were in other Cases, particularly in respect of the word *Baptizo*, which they never ventured to translate *Rantizo*, sprinkling, to favour their own Practice, but rather chose to leave the word in the Original Tongue, and not translate it at all, than to give a false Signification of it.

4. But lest all these Tricks and Shifts should fail him, he flies to another broken Refuge, *viz.* intimating that the Ordinance of Singing doth not belong to us now, but may be practised by the Saints hereafter in the thousand Years Reign, or seventh thousand Years of this World. Which is a very doubtful Point, I mean, whether there will be such a thousand Years Reign or not, in his sense; and yet this Duty

lies amongst other Gospel-Ordinances and Precepts given out by the Spirit, and enjoined on the Churches, which is enough to shake the Faith of our People in respect of other Ordinances, which they have as much reason to say, may not belong to us, but shall be practised in time to come, when the Church (as the Seekers say) shall attain its first or original Purity. See Pag. 27. of his Discourse.

5. And lastly, like a wary and fore-seeing Man, to be sure to carry his Cause, he retires to his last Fort and Strong-hold, and affirms, That the Ordinance of singing of Psalms, Hymns, &c. was only in the Primitive Time performed by an extraordinary Gift; and unless we have such a Gift, we must not sing the Praises of God now in these days.

Tho I have said enough to detect this fond Conceit, yet since he leads me in this Path, I must, I perceive, reply again, as I have already done, that this Objection lies equally against Prayer, Preaching, and interpreting the Scripture, &c. sith all these Gospel-Duties and Ordinances in the Primitive and Apostolical Days, were performed by the said extraordinary Gifts of the Spirit.

If he could make this appear, there was no need for him to trouble us with the Greek word, nor with any of his other Mediums he uses to exclude Gospel-Singing; it cannot but appear by this last shift, he acknowledges that Singing is somewhat more than that Praising of God he speaks of: But these things betray the
Man's

Man's Integrity, or rather his Weakness, and shew he doth not argue, but plays the part of a Sophister, though not a cunning One, because his Nakedness plainly appears to the meanest Capacity, through his piteous threadbare Covering. For if he had thought his other Mediums would have served his turn, or held the Test, we should not have, I am persuaded, heard any of this : But however, we will come to examine his pretended Arguments he brings to prove this Assertion.

His first Argument, to prove Singing was always performed from a special Gift, is in Appendix, pag. 14.

" For as the Grace of Joy is the Fruit of the Spirit, (saith he) and as God had promised the Oil, viz. the Spirit of Joy for Mourning ; so the Primitive Church had some earnest of it, and did rejoice in hope of the Glory of God ; and through the abundance of the Spirit wherewith she was baptized, her Ministers delivered the Word of God in extraordinary ways and manners, viz. by Prophecy, Tongues, and melodious Singing.

Ans. 1. Have not Believers now the Holy Spirit, as well as they had it then, though not in such an extraordinary manner ? And have not we the Fruit of it, i. e. Joy, Peace, &c. in believing ? Also you mistake your self, Joy doth not appertain to the Gifts of the Spirit, but 'tis a Fruit of the Graces of the Spirit. Do not the Saints now rejoice in hope of the Glory of God, as well as they did then ?

There

There is no such cause or ground from the Reception of Tongues, or the extraordinary Gifts of the Spirit, (as you intimate) to sing the Praises of God; *For many (our Saviour saith) shall say in that Day, We have prophesied in thy Name, and in thy Name have cast out Devils, and in thy Name have done many wonderful Works. To whom he will say, Depart from me, I know ye not.* And the Apostle saith, *Though I speak with Tongues of Men and Angels, and have not Charity, I am become as sounding Brass, or a tinkling Cymbal,* 1 Cor. 13. 1.

From whence it appears that inward Joy and Peace of which you speak, as the Cause of Singing in the Apostles Times, did not flow from that extraordinary Gift of the Spirit, but from the saving Graces of the Spirit; either it flows from the consideration of common or external Mercies and Blessings, wherein all are concerned to sing the Praises of God, who gives them fruitful Seasons, filling their Hearts with Joy and Gladness; or else it flows from those special and internal Blessings which only concern the Saints, viz. Union with God, Communion with God, Faith, Love, &c. *Tongues were for a Sign, not for them who believe, but for them who believe not,* 1 Cor. 14. 22. Extraordinary Gifts were to convince Unbelievers of the Truth, and not for the Joy and Comfort of such who did believe. Men that have the Gift of Tongues, may be graceless, and so without Christ, and perish eternally in Hell; therefore

therefore the extraordinary Gift of the Spirit fits not, tunes not the Heart nor Tongue to sing the Praises of God. You may as well deny the Saints may not, ought not in these our Days rejoice in God, nay, not praise him in any other manner of ways, as well as not sing, from this Argument you make use of here on this account.

Therefore it follows that you strangely mistake, pag. 15. *Appendix*, in intimating, when *Paul* exhorts the Saints to covet after the best Gifts, he means the extraordinary Gifts of the Spirit; for certainly those are the best Gifts that most tend to the edification of the Church, which Tongues could not be said to do. And in the very next words he speaks of a more excellent way, viz. that of Charity or Love, which refers to the Graces of the Spirit. And of so little use were those special or extraordinary Gifts to the Church, that if there were no Interpreter, they were to be silent, and not use them in the Church at all who were that way gifted.

2. You confound Tongues (which did appertain to all sorts of Gifts) with Prophecy and Singing: He that had a Doctrine, might have the Gift of Tongues to bring it forth; so might he that had the Gift of Prophecy, and he also that had the Gift to Interpret; and so might he also that had the extraordinary Gift to bring forth a Psalm. And, pray, why must ordinary praising of God be now admitted? and Preaching, Prophesying, and Interpreting the
Scripture

Scripture by the ordinary Gifts of the Spirit be still allowed, and yet Singing by the same ordinary Gifts must not be admitted? What Reason do you give for this? Is not this to darken Counsel with words without Knowledge?

I have demonstrated, that the End of those extraordinary Gifts that were then in the Church in the Administration of every Duty and Ordinance, was to confirm the ordinary practice of all those Ordinances, and so to continue them in the Church to the end of the World. And God hath equally honoured and confirmed Singing of *Psalms*, &c. to continue, and the practice thereof to abide, as of any other Ordinance.

You need not therefore spend your time to prove the Apostles Prayed, Preached, Prophesied, and also Sung by an extraordinary Gift; we acknowledg it, but say, this is no more against our Singing, than against our Praying, &c. who have not now those special Gifts.

2. He that had a Psalm of *David*, might bring it forth in an unknown Tongue, as well as he that had a Doctrine, and so not to the Edification of the Church: For if he brought out a Psalm of *David* in an unknown Tongue, who could sing with him? But if he had been to sing alone, the Melody might have refreshed those who sung not; as some say they have been at hearing the French Protestants sing, who understand not their Language. But to prevent this, the Apostle *Paul* resolved when he sung, he would sing with the Spirit, and

and with the Understanding also, because 'tis the Matter sung that is fruitful to the Understanding: and what is the Melody without that?

Your third Reason or Argument is taken from that in *Ephes. 5. 18. Be ye filled with the Spirit, speaking to your selves, &c.*

Ans. Doth not the Apostle pray that God would fill all the Saints with Joy and Peace? *Rom. 15. 13.* And pray, that they might be filled with the Fruits of Righteousness? Now singing flows from that Joy that all the Saints ought to labour after; and also from the Fruits of Righteousness, we have an equal need to be filled with the Spirit, to pray, to meditate, to praise God, and to preach and hear the Word, as well as to sing Psalms and Hymns, &c.

But you say, *pag. 18.* That the Gifts of the Holy Spirit were not given alike to every Member of the Church.

Ans. 'Tis granted: But doth it follow, because some had the extraordinary Gift of the Spirit to pray, must not the others who had not those Gifts, no more than we have them now, not pray at all? Brother, I am grieved to see how you are deceived, and would deceive others: But as they who had not the extraordinary Gift of the Spirit to pray, were, notwithstanding, to pray; so they who had not the extraordinary or special Gift to sing, were, nevertheless, to sing the Praises of God. What you speak, *pag. 18.* about the diversity of Gifts, but the same Spirit, from *1 Cor. 12.* is rather more against the performance of those other Duties

Duties and Ordinances than Singing, because Singing is not there mentioned. But all that you say there, has been answered already; so is what you infer from *Col. 3. 16. Ephes. 5. 19.* For to think the Apostle refers to the special Gift of Singing in those places, is of a pernicious tendency; for you may as well say the same of all other Precepts enjoined on the Churches, and so free us from all Gospel-Obedience for want of such Gifts. Why must not Spiritual Songs be allowed, as well as Psalms and Hymns? What do you mean in *pag. 23?*

Brother, you were better be silent till you can distinguish better between *Psalms, Hymns,* and *Spiritual Songs*, and the manner of the bringing of them forth by a special Gift. A Doctrine may be as Spiritual that is precomposed, as that which was brought forth by a special Gift; so may an Hymn, or Spiritual Song, though 'tis by the ordinary Gifts or Help of the Spirit precomposed; there cannot be an Hymn, nor Spiritual Song, without its Form; but if it be a Spiritual Song, it has a Spiritual Form. The very word may convince you of your Error; if the Song be taken out of Christ's Spiritual and Sacred Word, the Form is Spiritual; and if it be sung with a gracious Heart and Tongue, 'tis doubtless Spiritual Worship and acceptable to God.

I shall conclude this Section of yours with one honest and plain Argument.

That

That Assertion or Notion against Singing the Praises of God, that hath a natural tendency in it to overthrow the practice of all Gospel-Ordinances, as well as singing the Praises of God, is a vile and pernicious Assertion or Notion. But for a Man to assert, the Saints and People of God now in these days, ought not to sing Psalms, Hymns, and Spiritual Songs, because we have not that special or extraordinary Gift of the Spirit to do it, hath a natural tendency in it to overthrow the practice of all Gospel-Ordinances in these days. Ergo. That Assertion is vile and pernicious.

The Major cannot be denied : the Minor I have abundantly proved in this Treatise.

In Sect. 4. You seem to Answer what we say about Singing being a moral Duty. Which you say, *Is the refuge of some who cannot maintain their practice of formal Singing by Gospel-Institution.* Append. pag. 27.

Ans. You mistake; we need no Gospel-Institution, 'tis as clear a Precept in these Scriptures, *Ephes. 5. 19. Col. 3. 16.* as any we have in the New-Testament. But we say Singing the Praises of God is more than a mere positive Duty.

What you further say under this Head, doth but betray your own Ignorance about moral Precepts, and needs no Answer, I having fully explained it in this Treatise. Is it absurd and irrational for us to make the Moral Law, or Light of Nature, a Rule to exert the Wor-
ship

ship of God? see *Append. p. 28.* 'Tis not so much the matter of Moral Duties, as the manner of the performance of them, that renders them Spiritual; and for the more orderly and spiritual performance of such Duties, that are in their own nature Moral, they are brought under Gospel-institution, as Prayer, Preaching, and Singing the Praises of God are; and therefore all Moral Duties must be discharged by the help of the Spirit, and with Grace in the Heart, if accepted of God.

In pag. 33. of your *Appendix*, you repeat your former Objection against Womens Singing in the Church, because the Apostle saith, *he suffered not a Woman to teach, nor usurp Authority over the Man, but to be in silence.*

“ So that Christ (say you) makes it an usurpation of Authority, for a Woman to teach, or to speak, or any ways to break her Silence in the Church.

“ But then (say you) 'tis objected, These Scriptures that forbid Womens teaching and speaking in the Church, do intend only that they should not be the Mouth of the Church, as in Prayer and Doctrine, &c.

To this Objection against your Exposition of these Scriptures, you give your Answers.

“ 1. That such a sense as this we speak of, is against the Letter of these Texts.

“ 2. By asserting that in Singing together, there is Teaching, Instruction and Admonition, pag. 34.

Ans. This kind of arguing against Womens

mens Singing we have all ready fully refused; but for the sake of our good Women, and to detect this falsity, I shall add a word or two further in way of Reply. 'Tis a hard case that Women should be debarred to speak in any sense, or any ways to Break Silence in the Church, as you affirm through a mistake of the Text.

1. For then they must not ask a Friend how he or she doth when in the Congregation.

2. She must not be suffered to be an Evidence in the Church against any Offender, in the case of Discipline.

3. Then she must not ask, where the Text is, if she comes too late, for that is in some sense a speaking and breaking Silence.

4. Nor must she then say *Amen* at the close of Prayer, for that's a breaking Silence.

5. Which is worst of all, she must not in the Church give an account of her Conversion, or declare how the Lord was pleased to work upon her Heart: for I have shewed in that Act there is much instruction, nay, 'tis so full of teaching to others, that what some pious Women have spoke in the Church upon this account, God hath blessed to the Conversion of Sinners, as well as it has refreshed and sweetly comforted divers Believers; and therefore herein you abuse the sense of the Holy Ghost, and indeed are not, I fear, fit to be a Teacher of others, but to learn in silence your self.

2. The way therefore to understand this as well

well as other Scriptures, is to have recourse to the main drift or purport of the Spirit of God therein. And evident it is, the main thing the Apostle drives at in both these places, or doth intend, is this, *viz.* That Women ought not to be allowed to take part in the ordinary Ministration of preaching the Gospel, or ministerially, or authoritatively to preach the Word: because he that has received a just Call so to do, may and ought to exhort and command in the Name of our Lord Jesus with all Authority, *Tir.* 2. 15. and this Work therefore Women should not take upon them, because they must be in Subjection, and not usurp Authority over the Man. To take the bare letter of the Text, without shewing the scope and drift of the Spirit of God in it, would make sad work, as I might shew from many Scriptures, and has occasioned many abominable Errors, nay Heresies, to abound in the World.

3. As to that teaching which is in Singing, it doth not lie in a Ministerial way, and therefore not intended by the Spirit of God here; Preaching or Teaching is not Singing, nor Singing Preaching or Teaching, though there is a Teaching in it. You must learn better to distinguish between different Duties and Ordinances, before you take upon you to teach others. Read what I have before said, and also what Mr. *Cotton*, *Sidenham*, &c. have said, as you will find it repeated in this Treatise, in respect of the Nature of Teaching and Admonition that is in the Ordinance of Singing.

ing, and you may further see how you miss and abuse these Scriptures: for he or she that reads the Scripture may be said in some sense to teach, there is much teaching in it; yet sure a Woman may be suffered to do this, as a case may present it self, both in the Church, or at home either, in her Husbands presence, and not be deemed to usurp Authority over him: for the Usurpation the Apostle speaks of, respects a Womans own Husband (if not chiefly) as well as others; and therefore if she must not sing in the Church, so by your Argument she must not sing nor read the Scripture at home in the presence of her Husband, because there is a kind of teaching in both those Duties; and if she should, as you intimate, she would not only break Silence, but usurp Authority over the Man, *i. e.* her Head and Husband, which is forbid. The Lord deliver poor Women, and Men too, from such kind of Doctrine as this.

4. 'Tis evident the Apostle lays no other restraint upon Women than what the Law laid them under, they are *to be silent*, or 'tis not (saith he) *permitted unto them to speak; but they are commanded to be under Obedience, as also saith the Law*, -1 Cor. 14. 34. And 'tis as clear, they were always under the Law suffered to sing in the Congregation as well as the Men, therefore it was not such a Speaking or Teaching as is in Singing, that *Paul* intends in those Scriptures.

5. Whereas you affirm, that Women were not admitted to pray nor prophesy in the

Church neither in the Old nor New Testament, is doubtless false, as our late Annotators well observed on 1 Cor. 14. 34. which is the very Text you mention, take their words;

" This Rule must not (say they) be restrained
 " to ordinary prophesying: for certainly, if
 " the Spirit of Prophecy came upon a Woman
 " in the Church, she might speak. *Anna,*
 " who was a Prophetess in the Temple, *gave*
 " *Thanks to the Lord, and spake of him to all*
 " *them that looked for the Redemption of Israel:*
 " and I cannot tell how *Philip's* Daughters
 " prophesied, if they did not speak in the
 " presence of many. The reason given why
 " Women should be silent, is, because they are
 " commanded to be in Obedience. A Wo-
 " man (say they) might say, *Amen*, to the
 " publick Prayers, and also sing with the
 " Congregation to the Honour and Glory of
 " God, but for her to speak in an ordinary
 " course of Prophecy to instruct People, &c.
 " she is forbidden. The Apostle, saith a
 " Friend (in a Manuscript) doth not pro-
 " hibit all manner of speaking, for that is di-
 " rectly contrary to 1 Cor. 11. 5, 6. where
 " Women are admitted to pray and prophesy:
 " for Prayer, *they may say, Amen* to the pub-
 " lick Prayers of the Church: and for Prophecy
 " they may sing Psalms, the Apostle using the
 " Expression according to the Ideum of the
 " Jews, 1 Sam. 19. 20, 21. 1 Sam. 10. 5. they
 " shall prophesy; and for *they shall prophesy,*
 " the *Gald. Paraphras.* reads, *they shall sing,*
 " and

" and thou shalt praise with them. *Vid. Wilson's*
 " Dict. Dr. Hammond's Annotat. on 1 Cor.
 " 11. 5. and so it's used 1 Chron. 25. 1, 2, 3.

" The Prohibition, saith he, is not restrained
 " only to Church-Assemblies, but holds good
 " in all places, and at all times, and intends a
 " Subjection of Womeñ to their Husbands, as
 " plainly appears by comparing 1 Cor. 14. 35.
 " with 1 Tim. 2. 12, 13. with the occasi-
 " on and scope of the Text; and is of no
 " greater Restraint now, than lay on them un-
 " der the Law, 1 Cor. 14. 34. where they
 " were permitted to sing.

Object. But say you, If we should say such
 a vocal Singing together is for a Teaching, then
 where are the Hearers, if all be Teachers? &c.
 Appendix, p. 35.

Ans. We have shewed you Singing is a
 distinct thing from that which is called Teach-
 ing or Preaching, tho in Singing there is a
 Teaching, but chiefly we speak to our own
 selves, as the Apostle exhorts, in Psalms, &c.
 and the matter of the Psalm or Hymn is full of
 Teaching and Admonition, yet 'tis the Matter
 sung which teaches, rather than the Singers may
 be said to do it: nor is it any Contradiction to
 say when I teach others, yet I am thereby taught
 and admonished my self.

So that if it were admitted to be a com-
 mon or ordinary Teaching, which must not be
 allowed, and all might be said to teach, &c.
 yet nevertheless all are Hearers also, and are in
 a sweet manner taught, admonished and in-
 structed

structed in singing the Word of Christ, in Psalms, Hymns, and spiritual Songs, as elsewhere I have shewed: Nor is it any Contradiction to say, according to the sense of the Apostle, Women must keep silence in the Church, and yet suffer them to sing, &c. no more than it contradicts their Silence, when they speak at other times, which they are allowed to do.

In *Sect. 6.* You speak of those propheticall places of the Psalms, &c. urged by us for Singing under the Gospel-days, where all the Earth is exhorted to sing unto the Lord, *Psal. 96. 1. Psal. 95. 1, 2. Psal. 100. 1, &c.*

1. This you would have refer to the preaching of the Gospel, *i. e.* as the Apostles sound went forth into all the Earth, *Rom. 10. 18.* confounding Preaching and Singing together one time, and Prayer and Singing at another.

2. You would have it chiefly to refer to the seventh thousand Years of the World, or Reign of Christ; hinting in your first Part as if then there shall be a Singing, besides the Essence of it in their Spirits: but if that thousand Years you speak of, shall be before the end of the World, or Gospel-Dispensation, pray where lie those Precepts that will authorize them in those days to sing, and yet do not authorize, or warrant us to sing now? Shall they have a new Bible for those Times? But if the Precepts for Singing then are contained in our holy Scripture, and yet do not belong to us; 'tis good for us to consider, whether other Precepts
written

written therein, do not wholly refer to those Times too, nay, all Ordinances, till the Spirit comes down in an extraordinary manner; and so now we must throw off all Gospel-Administrations, and turn Seekers. I am sorry to see such Stuff as this published to the World. But what I have said or cited from the Writings of other Godly Men, in respect of those Prophetical Psalms, and other places of Scripture that enjoin the Gentile-Churches to sing the Praises of the Lord, I would have you and others consider well of, before you write again.

In Sect. 7. you heap up a company of confused words to no purpose, about premeditated Matter for Prayer, to oppose premeditated Hymns, &c. *Append. pag. 38, 39, 40, 41, 42, 43, &c.*

Ans. 1. The Form of Prayer Christ hath left us, is a Rule for us in Prayer; and we may premeditate what we intend to lay before the Lord, it appears from thence; and so is the Word of Christ our general Rule, by which we must premeditate and precompose our Spiritual Hymns and Songs.

2. But Prayer and Singing differ the one from the other; we may use other words in Prayer than what we premeditated, as the Spirit of God may help us. But we are limited by God's Word to sing *David's* Psalms, or else Hymns and Spiritual Songs, composed out of the Word of God. Now let them be either, they must be so ma-

ny words and no more, or else none can sing with him that has the Hymn. Now we say, the extraordinary Influences for Singing, Preaching, Interpreting, &c. are gone; therefore every Ordinance must be performed by the ordinary Gifts and Influences of the Spirit, or else we must have none at all.

Was Singing, or any other Ordinance performed in the Gospel-Days by an extraordinary Spirit, not performed then also, and afterwards as well and as acceptable to God by the ordinary Gifts? Shew, if you can, that other Ordinances which had such special Gifts then to attend them as well as Singing, do notwithstanding remain Ordinances, and yet Singing of Psalms and Hymns doth not so continue.

If therefore a Man should premeditate every word of his Sermon by the Assistance of the Spirit, who dares to say he speaks not by the Help of the Holy Ghost, or that his Sermon is not part of Spiritual Worship? 'Tis no matter whether we have our Sermons or our Hymns, mediately or immediately, composed and brought forth, provided they be Spiritual, and done by the help of the Spirit. But to close all, Are not *David's Psalms* part of Spiritual Worship? and are not the Churches exhorted to sing them?

In Sect. 8. *Appendix*, pag. 43, 44, &c. in answer to what we say, That our Psalms and Hymns are Spiritual, though precomposed, you say,

“ 1. That such Forms are not Spiritual Worship, because Singing in the Primitive Gospel-Times, was from the special Gift of the Spirit.

“ 2. Though (say you) the Matter of pre-composed Forms of Singing be Spiritual, yet the Heart must be Spiritual too, or Grace and Melody must be in exercise in performing of them: The Grace of Joy must be raised in the Soul to the height of Melody, and so break forth; Or to that purpose you speak, pag. 44, 45.

Ans. 1. We need no more the special Gift in Singing, to render our Singing Spiritual, than those special Gifts in Preaching to render our Sermons Spiritual.

2. As to have Grace in our Hearts, not only in the Habit, but also in the Exercise in Singing, we acknowledg it is necessary to a right performance of it: And so 'tis in Prayer, Preaching, and all other Spiritual Duties of Religion. And let me tell you, we need no greater assistance of the Spirit in Singing, than in Praying or Rejoicing; therefore what signifies that which you say pag. 45. *Viz.*

“ The least exercise of true Grace in our Hearts in Prayer, gives Essence or Being to
“ Prayer;

" Prayer ; so the least exercise of gracious me-
 " lodious Joy, gives Essence to inward Sing-
 " ing ? And (say you) as we ought not vocal-
 " ly to pray in the Publick Worship of God in
 " the Church, without a sufficient Gift of the
 " Spirit ; so also we ought not vocally to sing in
 " the Church, unless it be by a sufficient Gift
 " of the Spirit. And seeing we have not such
 " a Gift, we are not capable of vocal Spiritual
 " Singing. And so we must be contented, as
 you intimate in pag. 46. with the Essence of it
 in our Spirits only.

Ans. By this way of arguing you may lay
 Godly Christians under Temptations about
 Prayer, especially in the Church, because they
 may plead they have not the Gift ; whereas the
 Grace of Prayer, viz. a broken Heart, is that
 which God chiefly looks at, and so should we
 too. This makes no more against Singing, than
 it doth against Praying. And thus I must argue
 upon you, If I have not the special Gift of
 Singing, I must content my self with the Es-
 sence of it in my Heart, and yet (as I have
 shewed) the essence of it is not in the Heart as it
 is in the Voice ; and so since if I have not the spe-
 cial Gift of Prayer, I must be contented with
 the Essence of Prayer, only Heart-Prayer, and
 not pray vocally at all.

But you intimate, that none ought to sing
 but such who are in the full assurance of the
 Love of God. But you might as well say, none
 ought to rejoyce in the Lord, nor to praise
 him, but such only, as well as to say what
 you

you do here against their Singing who want that assurance.

" But you hint, in pag. 46. as if we must
 " be satisfied with your Essence of Singing,
 " viz. inward joy in the Heart, till we come
 " to the primitive perfection of Divine Wor-
 " ship, &c.

Ans. We doubt not, through Grace, but we are come to such perfection of Divine Worship, as to know what Gospel-Worship is, and also that we ought not to neglect one Ordinance more than another; because we are not arrived to the height of Perfection. I am sure the way you would lead poor Souls in, is not to bring them forward towards perfection in Worship, but to keep them back, and hinder them in pressing on to that which some have not yet attained unto.

Moreover, your folly appears too much in calling our Singing, an Irregular way of Worship, unless you had more strength of Argument to convince your Reader what you say is true. May be, if you had Truth on your side, you might have answered like a Man: But I am satisfied, all wise Men will say, there appears nothing less than Argument. In both parts of your Book there are many words indeed, but little else as I can see.

If what I have said have no more strength of Argument and Scripture, and good Sense in it for Singing of *Psalms*, &c. than appears in your Book against it, I do intreat my Reader to reject what I have said, and esteem it as worth

worth nothing; but if it be otherwise, viz. upright, even words of Truth, O then ye Saints receive this Ordinance, and let what I have said by the assistance of God's Spirit, be as Goards, and as Nails fastened by the Master of Assemblies, which are given from one Shepherd, *Prov. 12. 10, 13.*

One word more to those Texts in Paul's Epistles, *Ephes. 5. 19. Col. 3. 16.* where he enjoins those Churches to *admonish one another in Psalms, Hymns, and Spiritual Songs, &c.* Can any Man suppose in these words the Apostle exhorts Ministers to preach, and so sing in Preaching, or to admonish one another to pray, and so to sing in Prayer?

How absurd would it be to affirm either? Why then, say I, he can mean nothing else but this Ordinance of Singing, &c.

Object. But say some, Did not the Lord's People of Old in their Captivity, say, How can we sing one of the Lord's Songs in a strange Land? *Psal. 137.*

Ans. 1. Under that Dispensation, the Lord's People had a special and peculiar Right to Temporal Blessings; and when they were deprived of them, and in Exile, they might not see they had that cause to sing the Praises of God. But our Promises and Privileges are better and more inward, and Spiritual; And therefore under the Gospel-Days, we find the Saints sung in the midst

midst of their greatest Sufferings ; for as our Sufferings do abound in us, so our Consolation also aboundeth by Christ, 2 Cor. 1. 5.

2. I know not but we nevertheless might see cause to refuse, as they did to sing the Lord's Song, at the taunting and reproachful Requests of an insulting Enemy ; the Lord's People are not to do the Lord's Work at the Devil's Instigation.

3. But blessed be God, we are not in Exile, we are delivered like Men that dreamed ; our Liberty and Mercies are great, if we do not sin them away.

In the last place, consider how acceptable and well-pleasing to God his Praises are in a Song ; read *Psal. 69. 30. I will praise the Name of God with a Song ; and will magnify him with Thanksgiving.* Vers. 31. *This also shall please the Lord better than an Ox or Bullock that hath Horns and Hoofs.*

Two things you may observe from hence.

1. That to sing God's Praises, is acceptable to him.

2. That 'tis no Ceremonial Rite, but in it self a Moral Duty.

Sacrifices appertained to the Ceremonial Law, and though acceptable to God in their Nature and Design, yet Moral Duties have always had the preference. *He hath shewed thee, O Man, what is good, (i. e. that excels, that which God most delights in) to do justly, love Mercy, &c. Mic. 6. 8.* And this of praising God in

In a Song, seems from hence to be a Duty of the same Nature; 'tis not only acceptable, but very acceptable, it pleases God better than shadowy Ordinances, or the Offering of an Ox or Bullock.

These few things, Brethren, I thought good to add at the Close, that you may stick close to this Heavenly Ordinance, and not be removed by the subtil opposition of any Men whatsoever. Remember there is no Truth of Christ, but has met with its Opposers; but though we can't as yet agree to sing the Praises of God together, yet let us love one another, and let not the practising or non-practising of this Duty (for want of Light) break our Communion one with another, nor make a Breach in our Affections. Let us walk as we have attained; *If any be otherwise minded, God may reveal it to them*, Phil. 3. 15. Let us live holy Lives; and not sing God's Praises, and soon forget his Works; that so though we can't all sing together on Earth, yet may so walk to the Praise of his Glory, that we may sing his Praises together in Heaven.

F I N I S.

*Some Reflections on Mr. Marlow's
undue Citations of several Learned
Men; shewing the genuine and proper
Signification of the word Hymnos.*

By another Hand.

THE Foundation of Singing Psalms, Hymns, and Spiritual Songs in the Publick Assembly of the Saints, is too firmly laid in Scripture, and in the Judgment and Practice of Christians in general, to be shaken by the New Notions of some few amongst us, whom I hope the Lord in his time will lead into the knowledge of this Truth, and make them sensible of their injurious Attempts to overthrow and remove it, particularly Mr. Marlow in his late Book and Appendix, which are answered in the preceding Tract; and no more is intended in these few Pages, but some short Remarks on the two first Sections of the Appendix. In the first whereof he would not have Praising God, confined to Songs of Praise, or Vocal and Melodious Singing. For my part I know not where he will find an Antagonist in this Point; for without Controversy it will be generally granted, that all Creatures, according to their Natures and Capacities, are obliged to praise their great and bountiful Creatour; and the allowance

ance hereof doth not in the least injure the Duty, which he strenuously pleads against.

As for his long Citation out of the Learned Dr. Owen on *Heb.* 2. 12. to me seems very little for his purpose, for the Doctor, after he had made some Reflections on the Translation of the former part of the Verse, saith, in the rest of the words, *viz.* “*ἐν μέσσω ἐκκλησίας*” “*ὑμνήσω σε*, *i. e.* in the midst of the Church” “I will sing Praise unto thee: the Original” “*Heb. Psal. 22. 24.* is expressely render’d; for” “though *לְלַח* be render’d simply to Praise,” “yet its most frequent use, when it respects” “God as its Object, is to praise by Hymns” “or Psalms; as the Apostle here *ὑμνήσω σε*,” “*sibi hymnos canam*, I will sing Hymnes unto” “thee; or, *te hymnis celebrabo*, I will praise” “thee with Hymns; which was the principal” “way of setting forth God’s Praise under the” “Old Testament. Here the Doctor shews the genuine and proper signification of the word *ὑμνέω*; and although the Doctor in his Exposition of this place, extends the sense of the word to its utmost latitude, that it might include all ways whereby our blessed Mediator was to Praise the Father: yet certainly he never intended to exclude that particular way principally pointed at both in the Hebrew and Greek word, which we find in the evangelical History so directly and expressely accomplished, *Mat. 26. 30. Mark 14. 26.* as were also all other things prophesied concerning him; yet I grant that the Prophecy had not its full and compleat

compleat accomplishment therein ; for the Design of Christ in the whole Administration of his Mediatorial Kingdom, is to set forth the Praise and Glory of his Father ; and every Member of his Mystical Body should concur with him in this Work, in all the Modes wherein it can possibly be performed ; because God is to be served with all our strength and might.

Moreover, it is evident that the Doctor never intended to undermine or overthrow the Duty of Singing ; for herein he would have opposed his own Judgment, which he hath published to the World in the account he gives of the several parts of Gospel-Worship, where he makes Singing one, though he terms it a fond Imagination for any to think that God cannot be praised in the Church without it ; and I doubt not but that all sober Christians agree with the Doctor therein.

I shall now pass to the second Section, and consider some parts of it, which I was desired to take notice of. Mr. *Marlow* begins with the word $\psi\alpha\lambda\mu\varsigma$, which, whatever he pretends concerning the generality of its signification, most properly denotes a Song of Praise ; And what he cites out of the Learned *Ainsworth* on *Psal. 3.* to favour his Purpose, will not serve it at all ; for he there intends nothing less than a Song of Praise, which is fitly composed to be sung, as will appear to any one who considers the whole Paragraph without Prejudice ; and this import of the word is agreeable to the com-

mon sense of Learned Men, notwithstanding what is cited to the contrary. His first Citation is out of *Constantin's* Lexicon, whence he tells us that *Hymeneus* is a Nuptial Song. And what if it be, it is altogether impertinent in the present Enquiry; for this is a word of another Family, and descends from ὕμνῳ, a word well known amongst Learned Anatomists. And if he consults any of them, he may soon know the full meaning of it, and also the reason why *Hymeneus* is used for a Nuptial Song. This word being thus dismissed, as foreign to our present Purpose; we may consider ὕμνῳ and ὕμνέω, which according to *Constantine*, as cited by him, primarily and chiefly signify an Hymn or Copy of Verses, made to Praise, and to sing such an Hymn or Verse. And as for the latter word, he says also, it is used for saying or pronouncing such an Hymn; and the reason may be, because saying or pronouncing is necessarily included in Singing: for Singing is but a particular Mode of saying or pronouncing. And if it was not thus, I might say it is the common fate of all Words to be stretched beyond their prime and most proper Signification; and who can help it, seeing that the Wit and Fancy of Men, are such luxuriant things, that will make bold sometimes, not only with Words, but Persons too. The Object of an Hymn, and Hymning, according to their usage in prophane Authors, hath been extended, with the like liberty, both to Men and Things, though the primary Object was their Gods.

Now

Now I shall pass by two or three lines of unintelligible stuff, Viz. *Hymno, etiam Kateuphemismon pro conqueror*, i. e. *hymno*; also *Kateuphemismon* is put for *Conqueror*, to complain, Only with this Caution to the Author, that when he makes his next Essay to shew his Scholarship in Print, he would take better care, lest he meet with a more severe Observator. As to what he further saith of the use of the word *ὑμνέω*, to reproach, to accuse, to complain, &c. I readily allow; but then he must take notice that all this was done in Verse, composed and sung to these ends; and the use of the word to these ends, doth not at all prejudice its primary signification, which is to Praise with Songs. And whatever the quick-sighted Author thinks he sees in *Constantine* or *Sympson* concerning its signifyng simply to Praise, for my part I can see no such thing, either in them or other Authors, which I shall now inspect. *ὑμνέω* is render'd by *Scapula*, *Carminē celebros*, I praise in Verse, *Hymnis decanto*, I sing in Hymns: and *ὑμνῳσις celebratio quæ fit hymnis vel carmine*, i. e. praising by Hymns or Verse; *decantatio laudum*, a singing of Praises, *Greg. Naz.* *ὑμνῳ* is render'd by *Scap. Hymnus, Carmen*, i. e. Hymn or Verse, and sometimes peculiarly signifies *carmen in honorem Dei*, Verse composed for the honour of God. Thus we find *ὑμνῳ εἰς Ἀπολλῶνα*, i. e. a Hymn to the Praise of *Apollo*. *Hymnus est cantilena continens laudem Dei*, i. e. an Hymn is a Song containing the Praise of God. *Minsh.* The same

Author derives it from ὕμνος, which *Hesych* varies by ἄδω, which properly signifies to sing. *Vid. Mart. Lex & Gl. Cyril. Isid. lib. 6. 19.*

Now I shall enquire into the usage of this Word in the holy Scripture, and shall follow his Method therein.

The first Instance which he gives as serviceable to his Design is, *Psal. 78. 63.* where he supposes the LXXII Translators were not acquainted with ὕμνος, as a Song of Praise, or Marriage-Song, which is more than he can tell; for it is very probable they mistook the Radix *חרל*, he grieved, or rather *לל*, he lamented, for *לל* and so translated *לא הוֹלִלָּנוּ* *ἐπέθυσαν*, did not lament. Of this you see more in *Musc.* on the place. But such as took the Radix *לל*, have translated the words otherwise, as *Jun. and Trem. Non Epithalamia celebrata sunt*, i. e. were not honoured with a Wedding-Song; and to this sense the words are render'd in six or seven Translations more. Here the Antecedent is put for the Consequent, viz. Praising or honouring with a Nuptial-Song, for Marriage it self. Hence appears the Unskilfulness of this Author, and his Ignorance in imposing upon his Reader.

Next he comes to Mr. *L.* in his *Critical Sacra*, where you will find Mr. *L.* giving this sense of the word ὕμνος, that it is *carnem seculi peculiariter in honorem Dei*, i. e. Verse, but peculiarly designed for the Honour of God. This is agreeable to what was said before from other Authors. And further to confirm this sense of the

the word, I might here add, *Zanch. Daven. Beza, &c.* Then he proceeds to the word ὑμνέω, which he renders *Hymnum cano*, I sing an Hymn; this word is used *Mat. 26. 30. Mark 14. 26. Acts 16. 25. Heb. 2. 12.* and in all these places is rendred by *Beza* (who was eminently skilled in the Greek Tongue) after the same manner, and on *Mat. 26. 30.* he commends *Erasmus* for correcting the vulgar Latin, in changing *dicto Hymno*, the Hymn being said, to *cum cecinissent Hymnum*, i. e. when they had sung an Hymn. On *ver. 20.* he gives an account out of *Iosephus* of the Jews manner in eating the Passeeover, and closing it with an Hymn, consisting of *Psalms 113.* and the five immediately following, which the Jews call their *Magnum Hallelujah*, their great Song of Praise to God; and it is the Opinion of many Learned Men, that Christ sang this with his Disciples, tho *Grotius* thinks that Christ made another on that occasion. Now as to the three Authors Mr. *M.* mentions out of Mr. *L.* who differ in their version of these words, we may justly suppose that by Praises, they mean Praises in Verse, and by saying Praises, they mean such a saying as was accompanied with singing, otherwise their rendering may be censured as improper.

Now Mr. *M.* proceeds to אורה *Isa. 25. 1.* which is derived of ירה, and in the Conjugation *Hiphil*, signifies *hath praised, or confessed*; and, as it is in other words, the sense must be governed by the Context; and so in this

this place the word **אָרִי** tho render'd by *Ari* as *Montanus*, I will confess, yet if he doth not mean such a Confession as was to be made by singing the Song of Praise to God, for his manifold Benefits bestowed upon his Church, his Version is not so agreeable to the Context, as that of the Septuagint, who render it ὑμνήσω, I will sing Praise; and the like may be said of his Version, *Isa.* 12. 4.

What is said in the third Paragraph, and beginning of the fourth, concerning the rendring those words before mentioned, and some others, is of little importance in clearing the present Controversy, seeing it is granted already that God may be praised without Singing, tho Singing is a principal way of setting forth the Praise of God, as *Dr. Owen* saith. And certainly that which is the principal way of praising God, ought not to be excluded by Christians; neither can we think that these Translators had any design to do it, seeing they use such words as include this as well as other ways of praising God. And whereas *Mr. M.* thinks he hath got clear and undeniable Evidence for his simple praising God only, he hath got none at all, unless *three* be not contained in the number *four*, because *one* is. *Solomon* saith, *The wringing of the Nose brings forth Blood*; and straining the words of these Translators, may bring forth a sense which they never intended. I see no such restrictive terms used by them, which may reasonably be thought to restrain the Duty of Praising God to the particular mode of this

Author ; but if they did intend it, I could (if the Bounds of my Paper would admit it) produce six or seven Translators who are generally esteemed by learned Men very accurate, who have render'd the words for that way of praising God which is pleaded for in the foregoing Treatise.

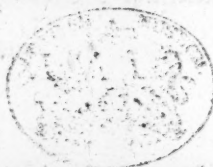
The Author which Mr. *M.* cites out of *Marlorate* on *Mat.* 26. 30. pretends it is uncertain with what words they praised God ; that is, whether it was with the common Passover-Hymn, or some other of Christ's own, which might be more suitable to the occasion ; and whether they sang this Praise, or spake it simply, the following words of the Author not being well render'd by Mr. *Tymme*, I shall set down, they are these, *Gratum verbum laudem quidem, maxime quæ Deo debetur, includit ; non autem necessario evincit, quod cecinerint*, i. e. the Greek word indeed includes Praise, chiefly that which is due to God. But undoubtedly it doth evince, that they sang, 1. From the genuine Signification of the Original Word. And, 2. From the current of Learned Men who go this way.

To conclude ; I sincerely desire that the Lord would make this Friend sensible of the Evil and Vanity of this Attempt, to remove out of the Church this part of Religious Worship, which hath been kept up so many Ages, both under the Law, and under the Gospel.

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